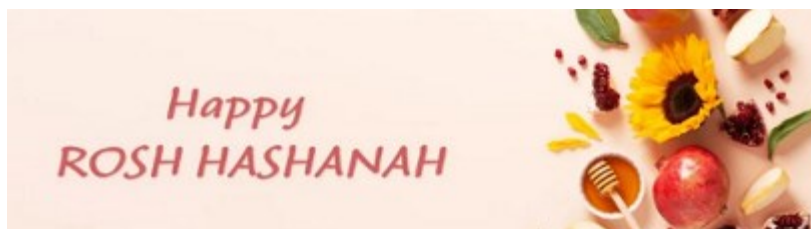




The Star:

Jewish Voices of Central Massachusetts



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Include your idea, relevant experience and any other information that may help explain your story.

Happy New Year from the editors of *The Star*. We hope your summer was filled with plenty of time to relax with family and friends. The nights and early mornings are getting cooler and the first local apples are ripe. It's time for Rosh Hashanah!

On the Rosh Hashanah theme, Carol enlightens us about pomegranates, enjoyed for taste, beauty and symbolism. Learn the fruit's place in history, dating all the way back to ancient Persia. Do they really have 613 seeds (said to symbolize the 613 mitzvot in the Torah)? Read the article to find out!

For this issue's "Community Conversations," Karen interviews Rochelle Reich, the new Executive Director of the Worcester Jewish Community Center (JCC). Rochelle, who grew up in Shrewsbury and returned to the area after a couple of decades away, is full of enthusiasm about the JCC. There's so much going on there days and evenings, with programs geared to all age groups. Although there's a lot of construction at the JCC as the site is remodeled to fit our growing needs, the building remains fully open. They're also building for our future with an ongoing Endowment Campaign. Check it out!

Did you ever go to Grossinger's, that iconic resort hotel in the Catskills? Thousands of Jews, primarily from the New York/New Jersey area, visited there for summer vacations every year. Even if you've never been to or heard of Grossinger's, you've probably watched the 1987 classic movie *Dirty Dancing*, which was itself based on a book by Tania Grossinger, *Growing Up at Grossinger's*. Tania's mother was a poor relative of the Grossinger's who worked there many summers. In return, Tania got to spend her summers there and gives us the insider's view of what it took to run the resort. Read

Mike's book review to learn many more tidbits about this famous place.

Did you know that most Jews who lived in Portugal during the Inquisition did not leave and were not murdered? Conditions were far from ideal, but due to a Portuguese king who protected them, about 22% of Portuguese citizens today have Jewish roots. Learn more about the Jews of Portugal from the article by Karen sharing details about a tour of Jewish Lisbon this past spring.

We are all aware of the rise in the number of antisemitic and anti-Israel words and articles. In this issue, Executive Director Steven Schimmel details the history of anti-Zionism within Judaism in a very thought-provoking piece.

And of course, we've got more puzzles for you, thanks to David, our puzzler-in-chief!

Wishing you a healthy and happy New Year.

Carol, Karen and Mike

Inside This Issue:

A Message from JFCM Executive Dir.	2
Book Review <i>Growing Up at Grossinger's</i>	3
Community Conversations	4
The Jews of Portugal	6
Pomegranates	8
Recipes	9
Crossword Puzzles	10
Life & Legacy	11
Crossword Puzzles - Answers	14
Upcoming Events	14
Events Around the Community	15

Anti-Zionism and the Lessons of Jewish History

By: Steven Schimmel, Executive Director of the Jewish Federation of Central Massachusetts

We sometimes hear that anti-Zionism has deep roots within Judaism, but that is an incomplete truth.

Modern political Zionism emerged in the nineteenth century, but the idea of "returning to Zion" was hardly new. For nearly two thousand years, Jews maintained an extraordinary attachment to the Land of Israel. We prayed toward Jerusalem, mourned our exile, prayed for the ingathering of our people, and concluded Passover with the hope, "Next year in Jerusalem." And of course, Jews continued living in communities in the land itself. For much of Jewish history, the idea of returning to Israel remained more a religious hope of eventual return than an active political project but nonetheless, it was clearly a form of Zionism. For centuries before Herzl, the hope of return to Jerusalem was deeply embedded in Jewish prayer and ritual.

Historical Jewish anti-Zionism must be understood in this context. Let's begin with Orthodox sects that reject Zionism. Orthodox opponents of modern Zionism did not reject the Jewish connection to Israel or even the eventual restoration of Jewish sovereignty. Their objection was theological, believing that exile would end through divine redemption with the coming of Moshiach, the Messiah, rather than through a secular political movement. That tradition survives among groups like Neturei Karta. They are not against the concept of a Jewish state. Their argument is about how and when Jewish sovereignty should be established.

Early Reform Judaism objected to Zionism for an almost opposite reason. Emancipation created confidence that

Jews could live securely as Americans, Germans and Frenchmen without needing a homeland. In 1885, the Pittsburgh Platform declared that Jews were "no longer a nation, but a religious community." Sadly, that confidence proved remarkably short-lived. By 1937, with Hitler in power, Reform Judaism reversed course, declaring a Jewish homeland in Palestine as a "haven of refuge for the oppressed." The murder of Six Million Jews in the Holocaust demonstrated the horrific danger of Jewish powerlessness, and the transformation afterward was extraordinary. Membership in American Zionist organizations, which had seldom exceeded 100,000 between 1919 and 1939, approached one million by 1948. Other Jewish groups that had rejected Zionism also confronted changed realities. Bundists had argued that Jews should build their future where they already lived, but the Holocaust destroyed much of the Eastern European Jewish civilization in which that vision was supposed to flourish. By its 1955 World Conference in Montreal, the Bund recognized Israel as an important development in Jewish history that could play a positive role in Jewish life—a noteworthy statement from an otherwise anti-Zionist organization. Orthodox groups like Agudath Israel, and organizations like the American Jewish Committee (AJC), along with many leading Rabbis and public figures shifted their positions.

Contemporary anti-Zionists (both Jewish and not Jewish) take a different approach arguing that Zionism itself requires the dispossession and subjugation of Palestinians, or treat the Jewish connection to Israel as historically irrelevant reducing Zionism to a settler-colonial project. My personal opinion is

that this interpretation mistakes the consequences and tragedies of a national conflict for the concept of Zionism.

The modern conversation requires further clarification because Zionism itself should not be confused with support for every policy or action of the Israeli government. Zionism does not require agreement with a particular prime minister, governing coalition, military decision, or policy. And criticism of an Israeli government, even sharp criticism, is not inherently anti-Zionist. And of course we must also acknowledge the ongoing debate over interpretations of anti-Zionism and its complex connection to antisemitism.

Two thousand years of recurring Jewish vulnerability, and an unbroken history of Jewish indigeneity in the land of Israel offer a compelling reason for Jews to retain a refuge and the means of securing their own future. The question underlying the topic today is whether Jews would remain safe and secure without a homeland of their own. Across the globe antisemitism has increased and intensified. The realities facing the Jewish people today might cause this generation to adjust their thinking just as a previous generation did in the mid-20th century.

Book Review: Growing Up at Grossinger's

By: Tania Grossinger

Review By: Mike Smith

Before there was *Dirty Dancing*, the classic 1987 film about 1960s-era life and love at the fictional Kellerman's Mountain House resort, there was the real-life Grossinger's Hotel, the legendary Catskills resort in Liberty, NY upon which the movie was based.

A jewel of the so-called Borscht Belt where Jewish comics like Buddy Hackett and Eddie Cantor performed for thousands of Catskills visitors, the original resort has been immortalized this past year in a documentary called *We Met at Grossinger's*, directed by Paula Eiselt.

The book on which the 2025 documentary is based is *Growing Up at Grossinger's*, (Skyhorse Publishing, 2008) first published in 1975 and re-published in paperback in 2008 by the late Tania Grossinger. As a young child, Grossinger lived at and later worked at the 850-acre hotel with her mother Karla. Resort owner Jennie Grossinger hired her cousin Karla as the hotel's social hostess during the resort's peak years. The author notes that she and her mother quickly learned their place in the hotel's social hierarchy. "My mother was a Grossinger, yes...but an owner Grossinger, no," she writes.

Tania Grossinger traces her childhood from age eight, when she arrived at the hotel, through her college years at Brandeis in the early 1960s. Originally from Chicago and fatherless since she was a toddler, she describes her childhood as a "hotel kid" who learned as quickly as the resort's almost 1,000 employees that "activities were designed to entertain, relax people and permit guests to show off to their fellow guests."

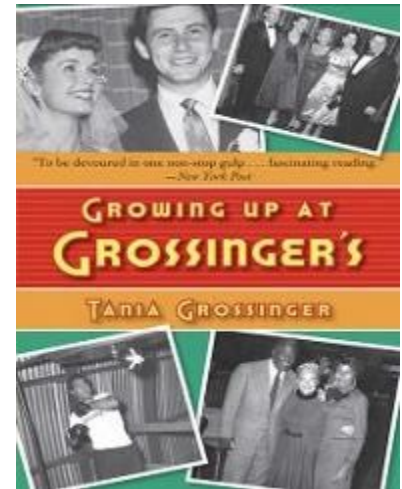
The hotel's motto was "Grossinger's Has Everything" and the author played trumpet in the hotel's band while also playing pranks on the many guests. She paints a mostly idyllic picture of life in a rustic resort town. The hotel was known for its exquisite Glatt kosher food while Grossinger labels the room accommodations as mostly serviceable.

Guests at the hotel could avail themselves of countless activities, from summer stock and theater, to nightly talent shows, and even a Friday night basketball league with Catskills resorts competing against each other.

But the best moments of her memoir are the many anecdotes she relays about the Who's Who of 1950s celebrities who became frequent guests and personal friends of the Grossinger family.

She recalls comic Buddy Hackett as a teenage hotel employee who yearned to perform as he worked on the ski slopes running the toboggan ride for paying guests. Grossinger describes a pre-fame Connie Francis conspiring with her to play tricks on hotel guests. Singer Eddie Fisher was a 17-year-old boat boy before he achieved international fame as a singer and became equally known for his marriages to Debbie Reynolds and Elizabeth Taylor. Baseball player Jackie Robinson surprised her with a cake when she was admitted to Brandeis.

As she entered high school at age 12 (she skipped three grades) Grossinger writes that she felt ignored by her family and was impatient to attend college so she could establish her own identity apart from the hotel.



Her memoir ends with her college graduation and an account of a hasty teenage marriage which ended after only weeks.

Tania Grossinger went on to a successful career as a literary publicist and an author in her own right before she passed away at age 78 in 2015. The original hotel closed in 1986 after more than 60 years and would fall into disrepair. A fire burned out the remaining structures on the property in 2022. As of 2026, a comedy series called *The Mountains* by a producer who also worked on the documentary is looking for a streamer to air the series.

A surprising anecdote near the end of her memoir speaks volumes about the fascination the Borscht Belt held for Jews in its heyday and could not have been known by Grossinger in 1975 when she first wrote her book. She recounts that one of her summer resort friends was Joel Grey, who would grow up to not only become a Broadway and movie actor best known for *Cabaret*, but would also have a daughter named Jennifer Grey. In 1987, Jennifer Grey starred as the main character Baby in the film *Dirty Dancing*, a delicious twist of fate which proves that even if your home is a hotel, you can still go home again.

Community Conversations

The Worcester Jewish Community Center: An integral part of the Greater Worcester Community

On July 15, Editor Karen Rothman met with Rochelle Reich, the new Executive Director of the Worcester Jewish Community Center to discuss what's new at the JCC.

Thank you so much for meeting with me. Tell me about the journey that led you to the Worcester JCC.

I grew up in Shrewsbury. My parents, Toby and Ron Cohen, were founding members at B'nai Shalom in Westborough. I was in their third confirmation class. I worked as a camp counselor at this very JCC in the summer of 1990. I remember playing a lot of Teenage Mutant Ninja Turtles with the campers during that time! My grandmother was a resident at the Jewish Home (down the driveway from the JCC) then. I took the campers there to sing as a nice outreach program.

I worked in the hospitality business in Boston after college and then moved to Asheville, North Carolina, where I lived for 22 years. Shortly after arriving there, I realized that I wanted a career change that fed my soul. There was an opening for a development director at the JCC. I applied for the job and got it! I had a variety of positions over the years as the needs of the organization changed. After 13 1/2 years there, I was ready to be an executive director. I really wanted to stay with the Asheville JCC but there wasn't an open position there so I transitioned to become the Executive Director of my synagogue just down the road. I stayed there for five-and-

half years, all through COVID. I decided then that when my youngest graduated from high school, it would be time for me to move on.

I knew that I wanted to be the executive director of a JCC in a small to medium sized city, somewhere on the east coast. Then Hurricane Helene happened. I lost everything that I owned during the flood. My son graduated from high school the following spring. I updated my resume and went online to look for job openings, and the Worcester JCC Executive Director job had been posted the day prior. It was Bashert! I began here a year ago in September, just before Rosh Hashanah. It's been an amazing year.

I know there is a big fundraising campaign for capital improvements and for an endowment fund at the JCC. Can you tell our readers more about it?

The campaign was initiated before I began here. Our goal is to raise \$4- \$4.5 million dollars for capital improvements and includes earmarking \$1 million for our endowment fund. As of mid-July (at the time of this interview), we raised \$3.6 million, and in early September we'll launch a big public campaign to bring us the rest of the way. Some of the major capital renovations to the building, including the outdoor pool, decking, and electrical needs, the handicapped ramp into the building and some of the HVAC system were completed in time for summer camp. As additional pledges come in, we'll be moving forward with additional projects including resurfacing the parking lot and renovating the locker rooms. The en-



dowment portion of the campaign is also essential, since we're always looking to protect this legacy for future generations.

Besides the physical structure, how do you envision the JCC moving forward?

I want to make sure that we keep our focus on all that the name "Jewish Community Center" encompasses. We are both a Jewish organization and a community organization. Our Jewish values and culture frame our physical structure and the programs we offer. However, about 70% of our visitors, including members and guests, are of faiths other than Judaism. We want everyone who enters to know it is a Jewish place and feel entirely at home here. When you walk into the building in the fall and are offered apples and honey or walk into the lobby and smell challah (which we sell here) or learn a new Hebrew word you get to experience the "Jewish". When you connect with others who just attended the same Body Pump class or lecture you went to, you get to embrace the "Community" part of our name. We have a lot of programming with Jewish content. We also have many different other programs that attract preschoolers and their parents, teens, middle aged people and the elderly, including sports, fitness, culture, education,

cooking, arts, history, games and more that do not focus on Judaism as a religion or culture.

Have you had any antisemitic incidents here?

Yes. Antisemitism is on the rise. People have occasionally made antisemitic remarks inside the building and in our parking lot. We've also received some hateful voicemails. I think of the JCC as an extension of my home, so each time it happens, it's really personal.

We do not tolerate hateful speech or behavior. People who make antisemitic remarks are escorted out and are not welcomed back. We have not had any more serious incidents recently. We do have security at the JCC, the exact nature of which I can't get into for obvious reasons.

People who participate in activities here are made to feel welcome. Friendships develop organically from common interests, spending time having fun together, rather than based on their religion(s). Providing opportunities for people to connect informally who they just did something fun with helps grow friendships and community. Antisemitic acts

are mostly done by people who feel they do not have anything in common with each other, and we strive to make everyone feel they are safe and connected when they are here.

About how many members do you have? About how many non-member visitors do you have yearly?

We have about 1,100 household units, which includes singles and families. I guesstimate that we have somewhere around 8,000 to 10,000 people enter a year.

Is there anything you'd like to add?

We have so many amazing programs here! Here's some community favorites: we have a community-wide Junior Basketball Association, adult swim lessons, a Central Massachusetts Jewish Film Festi-

val (cosponsored by Federation), a Jewish book group, several B'nai Brith youth activities, Camp, After-school & our Early Childhood Center and so much more. We certainly welcome new ideas. Call us, stop in for a visit or look for us on our website

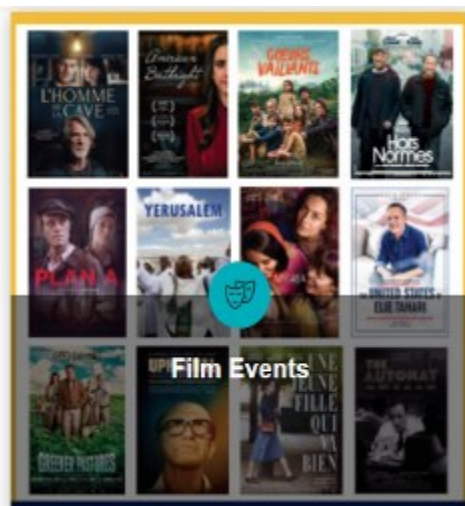
<https://www.worcesterjcc.org>.



Basketball Programs



Preschool- Teen Sports



Film Events



Share your event with us!

HAVE A COMMUNITY
EVENT YOU WOULD LIKE
FEATURED?

Contact us at Star@jfcmm.org

The Jews of Portugal

By: Karen Rothman

When my husband and I travel, we try to take a Jewish tour. While a half or whole day tour is obviously not sufficient to learn much, it is enough to give us a taste of the lives of other Jews, past and present, around the world.

We toured Jewish Lisbon earlier this year with a guide from the Jewish Cultural Center, an organization whose goal is to promote Jewish-Portuguese heritage and Sephardic culture in Lisbon. The Center is housed in a building on Rua da Judiaria in the old Jewish quarter of Alfama.

Jews have been in Lisbon since the fifth century, but the Jewish Quarter of Alfama wasn't established until the reign of King Pedro in the 14th. It is the oldest medieval Jewish city in Portugal that still partially survives. Portuguese Jews in medieval times were literate and highly educated in architecture, law, banking and medicine. Therefore, they were quite useful to and highly favored by the king. The first book printed in any language in Lisbon was a Hebrew commentary on the Pentateuch by Moses ben Nahman (Nachmanides), published by Eliezer Toledano in 1489. In 1496-97, King Manuel I mandated that all Jews convert to Christianity or leave. Most left, but, according to our guide, King Manuel ordered this only due to political pressure from Spain. He knew that Jews were needed to keep Portugal financially sound, so he performed a mass conversion and told the Jews of Lisbon they could continue to practice Judaism in their homes.

However, on April 19, 1506 a Catholic priest in Lisbon preaching to his congregants, including many *conversos*, told them to murder all the Jews. Over

the next four days, between 1,000 and 4,000 Jews were slaughtered. King Manuel ordered the priest to be beheaded and carried through the city as an example of what would become of people who incited violence against Jews. There is a beautiful memorial in the city square condemning the massacre and the religious fanaticism that instigated it. Although we were told that no other Jews were murdered during the rest of the Inquisition years in Portugal, life was far from easy for them.

An earthquake destroyed much of the Alfama in 1755, but on our walk through there we saw evidence of Jewish life before and after the 1400s. On the second floor in many of the houses we saw small, round windows facing the streets. Jews first produced these windows as lookouts so they could be forewarned of potential hoodlums and are still a popular architectural feature in Portuguese buildings today.

In the city square in Lisbon sits a large Hamsa plaque installed just this year. It is part of the *Stolpersteine* (stumbling stones) project that memorializes Rossio Station, which operated for ten years during the Holocaust, accepting Jews fleeing Nazism in occupied Europe. Of note, then-dictator Salazar prohibited Ashkenazi Jews to stay in Portugal for more than thirty days, so the station was almost exclusively a stopping point. Rarely, though, Jews with jobs and/or enough money did manage to stay in Lisbon.

Perhaps the most fascinating part of the tour was learning that since so many more Jews stayed in Portugal rather than fleeing during the late

15th century, about 22% of the people currently living in Portugal have DNA characteristics commonly seen in Sephardic Jews. This does not mean they are practicing Jews, but remnants of Jewish customs and traditions remain. For example, our guide, who did not know when he took this job as a guide that he had Jewish roots, told us that everyone in his family had the tradition of washing their already clean hands again before eating or drinking anything. Although no prayer was said, it suggested to him that it was a remnant of the ritual washing and blessing that Orthodox Jews recite before eating. He also told us that his wife, who also has Jewish roots (that they didn't know of until years after they were married), has a tradition of making a specific type of coiled bread topped with honey and pomegranates each spring. I learned from a Jewish scholar who studied Inquisition documents that Shavuot was the only holiday that Jews could celebrate during the Inquisition with relative safety, since it always fell around the Pentecost. A bread is described in some of the Inquisition records called "The Bread of the Seventh Heavens," made with dough rolled into an expanding coil which is glazed with pomegranates and honey. It is meant to represent Moses receiving the commandments on Mt. Sinai. Is it the same bread as was made by Portuguese Jews for hundreds or perhaps thousands of years? We'll never know, but I like to imagine that this unique tradition has lasted through the centuries. It is estimated that there are only 3,000-6,000 practicing Jews in Portugal today, but since a 2015 law was passed allowing decedents of Sephardic Jews expelled during the Inquisition to return and religious tolerance is still the norm in Portugal, the numbers are slowly increasing.



Memorial plaque commemorating the Jews killed in



Second story lookout window on the wall of a house from the 1400's facing the street in the Jewish quarter of Lisbon



Tiles on the wall outside the Lisbon Jewish



Doorway of a current resident in the ancient Jewish



Star of David Graffiti, unknown date, on the outside wall of a temple converted to a church which is located on the edge of the Jewish

Pomegranates

By: Carol Goodman Kaufman

The pomegranate burst on the scene as one of our newest health food fads—and for good reasons. Loaded with antioxidants, vitamins, potassium, folic acid and iron, its juice is thought to prevent heart disease, cancer, and problems associated with aging. As Americans who operate on the theory that if a thing is good, making it ubiquitous is better, we have flavored just about every other food with it. We have pomegranate juice, vodka, salad dressing, salsa, and lollipops. On the non-food front, there is pomegranate-infused hair conditioner, as well as perfume and skin cream.

While it is a new craze, the pomegranate is one of the oldest fruits on earth. Originating in ancient Persia, it traveled eastward to China and westward to Italy via Carthage. The Moors brought the fruit to Spain around 800 C.E. In fact, the city Granada was named for the pomegranate, (in Spanish, *granada*), and the fruit is the national emblem. In the 16th century, King Henry VIII is reputed to have planted the first pomegranate in Britain. The Spanish conquistadors then brought the pomegranate to its American missions in the 18th century. As a result, most pomegranates grown in the United States today are grown in California.

The pomegranate has enjoyed a reputation as a symbol of health, fertility, and rebirth due to its many seeds. Due to the crown-like top, it also is considered a symbol of royalty. Chaucer, Shakespeare and Homer have all praised the virtues of the pomegranate; Juliet tells Romeo the night is young since it is the nightingale — and not the lark — that is "singing in yon

pomegranate tree."

While people concerned about their antioxidants have been rushing to buy pomegranate juice, we Jews have been enjoying the fruit since biblical times. Some scholars believe that the pomegranate, not the apple, is the fruit that Eve gave to Adam in the Garden of Eden.

Tradition holds that the pomegranate contains 613 seeds, equal to the number of *mitzvot*, or commandments in the Torah. While a nice legend, it is not quite accurate. I know this because my eldest son once took apart the pomegranate from our Rosh Hashanah table and counted the seeds. There were nowhere near 613 seeds. No matter; the metaphor is beautiful.

Representations of the fruit in Jewish artworks can be found in everything from tapestries to papercuts to paintings. (The cover of my first book features a picture of a pomegranate broken open to reveal black seeds, signifying the number of *mitzvot* perverted when violence occurs in the home.) Silver ornaments shaped like pomegranates, complete with tinkling silver bells, are popular as Torah crowns.

In ancient times, the pomegranate design was part of the Temple's pillars and was also woven into the high priest's robes. As described in Exodus 39:24, we learn that "They made pomegranates of blue and purple and scarlet {material and} twisted {linen} on the hem of the robe. They also made bells of pure gold and put the bells between the pomegranates all around on the hem of the robe, alternating a



bell and a pomegranate all around on the hem of the robe for the service, just as the LORD had commanded Moses."

Other references to the pomegranate include some of the most romantic and evocative descriptions in the Tanach. In Deuteronomy 8:8, the Promised Land is described as "A land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey."

In *Shir Hashirim*, the *Song of Songs* 8:2, the lover states, "I would lead you {and} bring you into the house of my mother, who used to instruct me; I would give you spiced wine to drink from the juice of my pomegranates."

The pomegranate is not only used in art, however. Those readers who have spent time in Israel will recognize the *rimon*, the Hebrew word for both pomegranate and hand *grenade*. In fact, the French named their grenade after the seed-scattering characteristic of the pomegranate fruit.

Speaking of seed-scattering, be careful when partaking of the pomegranate: the juice of the fruit's seeds will stain anything with which it comes in contact!

Ash-E Anar (Persian Pomegranate Soup)

Serves 6-8

Most U.S. pomegranates are grown in California, and they're in season right now, ideal for putting on the High Holiday table. This Persian soup is a meal in itself, and would be perfect to warm yourself on a chilly night in the Sukkah.

Ingredients for the soup:

1 c. yellow split peas
½ c. basmati rice
1 bunch fresh parsley
1 10 oz bag fresh spinach, chopped
1 T. crushed dried mint leaves
2 T. vegetable oil
1 t. freshly ground black pepper
Salt to taste
2 T. sugar
1 t. turmeric
½ lb. ground beef
3 c. water
31 oz. pomegranate juice

Ingredients for the garnish:

Olive oil
5 garlic cloves, crushed
2 T. dried spearmint
½ t. turmeric
2 T pomegranate seeds

Directions:

Add split peas to water and bring to boil on high heat for 10 minutes.

Add rice to boiling split peas and let them cook together for about 20 minutes.

Season the ground beef to taste

with salt, pepper, and turmeric.

Make small meatballs and add to the soup along with parsley, spinach, salt, pepper, sugar and the pomegranate juice.

Let the mixture boil for 30 minutes or until it reaches a creamy consistency.

Heat the oil in a separate saucepan and sauté the turmeric in it. Remove the pan from the heat, add the crushed dry mint leaves to it and stir.

Add the mint mixture to the boiling soup and let simmer for 2 more minutes.

In the meantime:

Heat 2 t. oil in a small pan and stir-fry the garlic until golden. Remove from heat and stir in the dried mint and turmeric.

Garnish the soup with garlic and fresh pomegranate seeds just before serving.

Georgian Chicken in Pomegranate and Tamarind Sauce

Serves 4 to 6

Ingredients:

4 medium yellow onions, diced
4 medium red onions, diced
2 cups chopped fresh cilantro
10 garlic cloves, minced
1 teaspoon sweet paprika
½ teaspoon cayenne
1 teaspoon black pepper

3 tablespoons tamarind paste, diluted in 3 tablespoons water
½ cup pomegranate molasses
2 tablespoons ketchup
1 teaspoon salt
1 cut-up chicken
Seeds from pomegranate, for garnish

Directions:

In a large pot, mix the onions, 1½ cups cilantro, the garlic and the spices. Blend in the diluted tamarind paste, the pomegranate molasses, the ketchup, and the salt.

Add chicken parts and cover with the sauce.

Cover the pot cook over medium-high flame for 10 minutes, then lower heat, and cook for 1 hour.

Remove the lid, adjust seasonings to taste, and continue cooking for another 20 minutes.

Transfer chicken and sauce to a serving platter, and garnish with remaining cilantro. Sprinkle pomegranate seeds over all.

Serve hot.

MINI PUZZLE SERIES

MINI 1

1	2	3	4	5
6				
7				
8				
9				

ACROSS

- 1 Rosh Hashanah symbol of hope for a sweet New Year
- 6 A group of soldiers or scouts
- 7 Spanish for "weddings"
- 8 Sarcastic phrase meaning "in your dreams"
- 9 Brewed beverage

DOWN

- 1 At the plate? (two words)
- 2 Writing that is not poetry?
- 3 Places for making speeches
- 4 Unit of bread
- 5 They are longer than singles but shorter than albums (abbr.)

MINI 2

	1	2	3	
4				5
6				
7				
	8			

ACROSS

- 1 Nickname for Ernesto Guevara
- 4 With "Supreme", famous Coltrane album
- 6 Rosh Hashanah dipping condiment for apples
- 7 Something Jews do at Yom Kippur
- 8 They are comprised of mins.

DOWN

- 1 Woven fabric
- 2 Great esteem
- 3 Not odds?
- 4 Kind of big moment
- 5 Hurricanes have one

MINI 3

1	2	3	4	5
6				
7				
8				
9				

ACROSS

- 1 Aesop output
- 6 One brewski? (two words)
- 7 Angle
- 8 "Past" or "Present", for example?
- 9 Sign at a crowded theater

DOWN

- 1 Abstains from food, as on Yom Kippur
- 2 More skilled or capable
- 3 Over the counter remedy to help prevent gas
- 4 It is found in a camera or the eye
- 5 Noted Art Deco artist

MINI 4

1	2	3	4	
5				6
7				
	8			
9				

ACROSS

- 1 Not low
- 5 Protective garment
- 7 English Actress Gordon
- 8 Seven of these makes a week
- 9 The Concorde, eg

DOWN

- 1 Solo of Star Wars
- 2 Former Apple music players
- 3 Adjective meaning large or considerable
- 4 Sacred
- 6 Many birds live in one

David Scholder is a crossword puzzle enthusiast, traveler and lover of a good pun. He is a long-serving Board member of the Maine Jewish Film Festival. He currently lives with his wife and two cats in the small town of Denmark, Maine.

Answer Keys can be found here: [Jewish Crossword Answer Key - Fall 2026](#)

**Can you
hear the
future
calling?**



**This New Year, answer the call by making a
legacy gift, ensuring a strong Jewish
community for future generations.**



Jewish Federation[®]
OF CENTRAL MASSACHUSETTS

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Legacy**
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TOMORROWS

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Life & Legacy™

ASSURE JEWISH TOMORROWS

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MINI 1

a	p	p	l	e
t	r	o	o	p
b	o	d	a	s
a	s	i	f	
t	e	a		

MINI 2

	c	h	e	
a	l	o	v	e
h	o	n	e	y
a	t	o	n	e
	h	r	s	

MINI 3

f	a	b	l	e
a	b	e	e	r
s	l	a	n	t
t	e	n	s	e
s	r	o		

MINI 4

h	i	g	h	
a	p	r	o	n
n	o	e	l	e
	d	a	y	s
s	s	t		t

Upcoming Events

Sep 20 - B'nai Brith Cemetery Annual Mem Service
 Sep 27 - BT Sukkah Prog
 Sep 27 - CAA Pizza in the Hut
 Sep 28 - PJ/PJOW & BI Sukkot Dinner
 Sep 29 - JCC: Cider in the Sukkah
 Sep 29 - American Antiquarian Society Discussion
 Sep 30 - JCC Pizza in the Hut
 Oct 3 - TC Community Cel
 Oct 6 - JFCM Annual Meeting
 Oct 7 - JFCM/JCC Commemorative of 10/7 Event
 Oct 11 - JHC - Road Race
 Oct 20 - JCC Red Cross Blood Drive
 Oct 24 - JCC Opening Night Jewish Film Festival
 Oct 28 - Nov 4 - JFCM - Israel Trip
 Nov 15 - PJ Holiday Craft Fair at the JCC

To view more events, please check out
www.jewishcentralmass.org/calendar

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Events Around the Community





Please
Save the Date

Jewish Federation of Central MA
Annual Meeting

Tuesday, October 6
7:30pm

Worcester JCC

With special Oct. 7 memorial program
in partnership with Worcester JCC.

Love to sing? Come join us!



www.ShirJoyChorus.com

New Season Starting
OPEN REHEARSALS

Sunday, October 4, 6:30-8:30 pm

Monday, October 12, 6:30-8:30 pm

No prior choral experience necessary • Ages 14 and up •
All vocal ranges and faiths are welcome!

Congregation B'nai Shalom – 117 East Main St, Westborough

For questions and to RSVP: ShirJoyMA@gmail.com

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SUNDAY, NOVEMBER 15th

11:00 am-3:00 pm



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